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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XXXI, 1942-43

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(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy and the exemplification in practice of those principles through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

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The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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AUM

If any man, whether he be learned or not, consider himself so great as to despise other men, he is like a blind man holding a candle—blind himself, he illumines others.
—*Dhammapada.*

THEOSOPHY

Vol. XXXI **November, 1942** **No. 1**

THE MIND OF THE CENTURY

HER aim was to elevate the race. Her method was to deal with the mind of the century where she found it. . . ." So said her colleague and co-worker, William Q. Judge, of H. P. Blavatsky, Founder of the present Theosophical movement.

Where was—and is—the mind of the century? Between atheism and necromancy, agnosticism and superstition, materialism and spiritualism. The mind of the century is part animal or Kamic, part human or Manasic, and part divine or Buddhic. Are men of action, men of thought and men of ideals; men of impulse, men of reason, men of intuition or knowledge.

The race mind is not a simple element, of single substance. If each individual mind has areas of doubt, belief, certainty, faith, knowledge and wisdom, how complex must be the combination and aggregation of all these? Over every mind blow the hot breaths of desire, the cool breezes of reason, and in each is the sheltered spot of direct perception where the lamp of Soul Wisdom "flickereth not." Can there be a constant temperature for the sum of such units?

Some minds have faith in religion; some in philosophy, some in science. Some trust all indiscriminately; others trust none. Are some who look for proofs, reasons, explanations and demonstrations; others are ready to swallow all on authority, as dogma, as revelation, as "new," as "old," as fascinating, interesting, mysterious or magical. Some test, try, verify and apply; others listen, believe, doubt and forget. Fame, riches, power and glory are the aims of some; others request social panaceas, formulas for economic harmony, ready-made theory-capsules, and wisdom-serums.

What, then, is the Race Mind? Infinite gradations of thought, will and feeling; countless convolutions, and endless separation and

segregation of brain from brain, mind from mind, heart from heart. Add the brave new horizons that appear wherever a far-sighted eye is directed; the glorious unsought fights on new fronts, and the reliving of old battles on old fronts.

But for each "race mind" is provided a vision of the grand scheme of evolution, in the light of which one may perceive what is the next step *for him*. Each is enabled to reorient himself, to remind himself of his purpose, to revive in himself his vow. Truth is not laid before us pure and shining in its pristine essence. As well give a bright gold piece to a child. But the Teacher bequeathed us a mine, on the very surface of which, plain to be seen, are gold flecks. The means needed to extract the precious metal are described and their use explained. Tests, experiments and data for "proving" the gold are recorded. But we have to do the "digging" ourselves.

H. P. B. was and is a Teacher of teachers. Patiently she slowed her pace to ours, marking time until we should grasp only a little, repeating and repeating the same fundamentals. She took the time and trouble for our sakes, to point out precisely the limitations, fallacies or distortions of our myriad mental conceptions and perceptions, before presenting what she knew from both theory and practice to be *the Truth,* the One and Absolute Truth. Never did she ask or expect that we take anything on her unsupported statement or authority, though on every hand men with but the veriest fraction of her wisdom were setting themselves up as Authority, and being accepted as such.

The Laws of Life itself she presented as "propositions"—for *us* to *prove!* She addressed herself to minds and hearts, not to brain fancies and follies. She dealt with men and thinkers, not with personalities and puppets. That her method was the only one consistent with her Declaration of Independence of the Soul, the only one compatible with the Supreme Authority that is Man's Highest Self, the only one which would permit Man to progress by self-induced and self-devised methods, does not make her sacrifice less. Rather, we come to see that her method was the most difficult, the most exacting, and the most thankless she could have chosen. Men will follow the leader, obey the chief, believe the priest and accept the scientist. Men will give their loyalty to a king, their devotion to a patriot and their reverence to the wise,—so long as these idols maintain wooden silence, nor ask for too much of their time, money or work. But let one come who asks nothing for himself, and requires nothing of us but permission to help us help ourselves, whose approach is at once

the highest honor to the Ego or Manas, and the mightiest challenge to the Heart or Buddhi—do we even listen?

Thus H. P. B. had to deal with the mind of the century in another sense. She had to take its pettiness, its vanity, its pride and its prejudice, its denunciations, recriminations and misjudgments. She took the cruelty of the narrowminded, the bitterness of the small-hearted, and the villification of the purely personal. She took slander, betrayal and disloyalty. She accepted all; said, "Father, forgive them, for they know not what they do," and kept on working for the Cause, for the race, for us, and for the Future. Hers was a voluntary exile, an incarnation into matter, or, in the Scriptural phrase, a "fall": "How art thou fallen from heaven, O Lucifer, son of the morning!"

Men have always said, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace." The Saviour is worshipped readily enough from afar, whether his "mountain" is the Past or the Future. Always we regret the passing of a Teacher, or dream of His coming, but never is He recognized when He comes to earth. We ourselves veil, *by materializing,* each new coming, each conscious incarnation of the Spirit.

But although the world crucified Her, as every Christ-Saviour it has known, the principle of moral and mental freedom She established is still active, because she drove men to self-study and destroyed in them blind servility to persons.

Our duty is to encourage and assist individual fellows in self-improvement, intellectual, moral, and spiritual; to keep alive in man his spiritual intuitions. To oppose and counteract—after due investigation and proof of its irrational nature—bigotry in every form, religious, scientific, or social, and *cant* above all, whether as religious sectarianism or as belief in miracles or anything supernatural. What we have to do is to seek to obtain *knowledge* of all the laws of nature, and to diffuse it. To encourage the study of those laws least understood by modern people, the so-called Occult Sciences, *based on the true knowledge of nature,* instead of, as at present, on *superstitious beliefs based on blind faith and authority.* Popular folk-lore and traditions, however fanciful at times, when sifted may lead to the discovery of long-lost, but important, secrets of nature. The Society, therefore, aims at pursuing this line of inquiry, in the hope of widening the field of scientific and philosophical observation.

—H. P. B.

HYPNOTISM, AND ITS RELATIONS TO OTHER MODES OF FASCINATION

[Mental powers, when ruled and directed by the Kamic principle, are more powerful for evil than any other human capacity, for the reason that man, as a mind being, is a potential god, and if the powers of a god are turned to selfish purposes the results are literally infernal. In the present cycle of race development—the fifth sub-race of the Fifth Root Race—the peoples representing the main stream of evolution are more prone to the misuse of mind powers than they have been or will be in any other cycle of this Round. In the preceding sub-race, Kama was uppermost, with less Manasic responsibility, while in the sixth sub-race, the evolutionary crisis will be over, with decisive choices having been made by nations and races *en masse*. In the sixth, Buddhi will gain ascendancy, but in this, the fifth sub-race, Kama-Manas is the dominant motivating principle. Kama-Manas, in its destructive aspect, joins intellectual invention with the pitiless egotism of Desire—diabolism, in short. Hence it is that the strongest and most immediate warnings left by the Theosophical Teachers refer to the selfish use of mental powers; and hence, also, the unparalleled dark use of the power of suggestion the world over at the present time.

The Founders of the Theosophical Movement knew far more than the scientific experimenters, then and now, about the dread potencies of Suggestion, Hypnotism, and related forms of Black Magic. This series of answers to questions on Hypnotism, which H. P. Blavatsky published in *Lucifer* for December, 1890, is priceless for its definitive treatment of the technical aspects of the subject, for it contains the facts that students must understand in order to answer questions intelligently. And the ability to discuss hypnotism intelligently, be it noted, is especially important right now. Within the past year several popular magazines, following the lead of scientific journals, have minimized the "danger" of hynotism, glibly quoting psychologists on the benefits its practice may bring when the art is more "developed." Even children read these articles, gaining the impression that hynotism is harmless, perhaps good. Theosophists who accept their full responsibilities have a tremendous task before them in overcoming, in part at least, this tendency of the race mind, and the first step is a thorough acquaintance with the facts. This article gives them.

—Editors, THEOSOPHY.]

WE are asked by "H. C." and other Fellows, to answer the several queries hereafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such

hypotheses of modern (another name for 'materialistic') Science, as may clash with esoteric teachings.

Q. *What is Hypnotism: how does it differ from Animal Magnetism (or Mesmerism)?*

ANS. Hypnotism is the new scientific name for the old ignorant 'superstition' variously called 'fascination' and 'enchantment.' It is an antiquated *lie* transformed into a modern *truth.* The fact is there, but the scientific explanation of it is still wanting. By some it is believed that *Hypnotism* is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain-substance, causing by exhaustion a condition which is but another mode of sleep (*hypnosis,* or *hupnos*); by others that it is simply a self-induced stupor, produced chiefly by imagination, &c., &c. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, *i.e.,* the fixing of the eyes on some bright spot, a metal or a crystal. It becomes 'animal magnetism' (or mesmerism), when it is achieved by 'mesmeric' passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the *eye*—the most occult organ of all, on the superficies of our body—which, by serving as a medium between that bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centres of the latter into *unison* (*i.e.,* equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be 'animal magnetism' or that so much derided term 'mesmerism.' For, in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only *atomic,* not *molecular*—produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (*i.e.,* 'suggestion,' &c.) is induced. For those which we call 'will-vibrations' and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

Q. *In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the 'something' transmitted in both cases?*

ANS. That which is transmitted has no name in European languages, and if we simply describe it as *will,* it loses all its meaning. The old and very much tabooed words, 'enchantment,' 'fascination,' 'glamour,' and 'spell,' and especially the verb 'to bewitch,' expressed far more suggestively the real action that took place during the process of such a *transmission,* than the modern and meaningless terms, 'psychologize' and 'biologize.' Occultism calls the force transmitted, the 'auric *fluid,*' to distinguish it from the 'auric *light*'; the 'fluid' being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the 'auric *light,*' or that which Reichenbach calls *Od,* a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular colour and colours, the combinations and varieties of the latter, denoting the state of the *gunas,* or qualities and characteristics of each special object and subject—the human being's aura being the strongest of all.

Q. *What is the rationale of 'Vampirism'?*

ANS. If by this word is meant the involuntary transmission of a portion of one's vitality, or life-essence, by a kind of occult *osmosis* from one person to another—the latter being endowed, or *afflicted* rather, with such *vampirizing* faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial 'auric fluid' spoken of just now. Like every other occult form* in Nature, this *end-* and *ex-osmosic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmose* has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber,* or the vampirized party. It is conscious or unconscious *black* magic, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its re-

*Evidently a typographical error. For "form" read "force."—Eds. THEOSOPHY.

sults, yet generated and produced on the four-dimensional plane—the realm of atoms.

Q. *Under what circumstances is hypnotism 'black magic'?*

Ans. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to Question 6, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. *Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?*

Ans. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore *cannot* will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth,* and if he is anything of an occultist on the *fifth* plane.

Q. *Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An Answer to this would, we think, solve more than one perplexity.*

Ans. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in the vicious circle of materiophysical phenomena with their blind forces and mechanical theories. The 'auric fluid' is *not* recognised by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallotherapeuty,* the influence of these metals being due to the action of their electric *fluids* or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said metallotherapeuty, whose characteristic peculiarity showed (*a*)

that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and (*b*) that the patients affected by certain metals were few and exceptional. This showed that 'electric fluids' operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then *all* metals would affect in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of metallotherapeuty, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favour of 'molecular motion,' which now reigns supreme in physiology—*for the time being,* of course. But now arises a question: "Are the real nature, behaviour and conditions of 'motion' known any better than the nature, behaviour and conditions of the 'fluids'?" It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion,* now transformed *into atomic* energy,* to which every other phenomenon in nature is also due. Indeed, when the needle of a galvano- or electro-meter fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object, whether in hypnotism, electricity, metallotherapeuty or 'fascination,' is the same in essence, varying only in degree, and modified according to the sub-plane of matter it is acting on; of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

Q. *Is Science entirely wrong in its definition of the hypnotic phenomena?*

ANS. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallotherapeutic and other

*In Occultism the word *atom* has a special significance, different from the one given to it by Science. See editorial, *Psychic and Noetic Action,* in the two last numbers. [Reprinted in THEOSOPHY XXVIII, 204, 254.]

analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations—on the sole condition, however, of being what is called, in *unison*. Now 'unison' does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations—especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition. Hence the cerebral nervous centres of a hypnotic subject, while in perfect *unison,* in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at logger-heads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; (*a*) as every organic or 'inorganic' body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or another human nervous system; and (*b*) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i.e.,* when the number of their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, *plus* his will, depends on the plane on which the same phenomenon is produced, still the 'fascinating' or subduing agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL—the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way: *i.e.,* their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye—the

chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant—that, unconsciously to the patient or *subject,* attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison—as two chords, for instance—one will always be weaker than the other, and thus have mastery over the other and even the potentiality of destroying its weaker 'co-respondent.' So true is this, that we can call upon physical Science to corroborate this fact. Take the 'sensitive flame' as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flames will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame *may also be extinguished* if the sound is intensified (*Vide* 'Isis Unveiled,' Vol. II., pp. 606 and 607). Another proof. Take a wine-glass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q. *What becomes of diseases cured by hypnotism; are they really cured or are they postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?*

ANS. Hypnotic suggestion may cure for ever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. *If* Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always "right" to try and alleviate suffering whenever we can, and to do our best for it. Because a man suffers justly imprisonment, and catches cold in his damp cell, is it a reason why the prison-doctor should not try to cure him of it?

Q. *Is it necessary that the hypnotic 'suggestions' of the operator should be spoken? Is it not enough for him to think them, and may not even* HE *be ignorant or unconscious of the bent he is impressing on his subject?*

ANS. Certainly not, if the *rapport* between the two is once for all firmly established. Thought is more powerful than speech in cases

of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the 'suggestion' made is for the good only of the subject, and entirely free from any selfish motive, a suggestion *by thought* is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion. It is always wrong and unlawful to deprive a man of his free-will, *unless for his own or Society's good;* and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

Q. *Do the motive and character of the operator affect the result, immediate or remote?*

Ans. In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q. *Is it wise to hypnotize a patient not only out of a disease, but out of a habit, such as drinking or lying?*

Ans. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful 'suggestion' prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

Q. *What is it that a faith-healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?*

Ans. Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: "*Faith* must confirm the imagination, for faith establishes the *will* . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

—H. P. B.

THE PRIMAL SIN

MANY a man can look back over the day just done, and, in spite of his sins of commission, move on into another day in full confidence that today will not see those same mistakes again. But, where is the man that can fare forth with unfaltering heart, his sins of *omission* in the day now past? That day will never be done for him, so poignant are its haunting memories of what he failed to make of it. Why—what caused the slow perception that left undone the needed act of kindness? What numbed his will and left unsaid that word he should have spoken in another's defense? What held back the credit to his friend that no one but himself could give?

Sins of commission may often be repaired, but sins of omission—lost opportunities for the Soul—flow on, a silent deadly current, into another life—black residue of selfishness, of disregard of others, even from before the dawn of time upon this earth. The ancient Stanzas tell the story of this worst, yet least recognized of sins. For here was the primal sin. The Builders had prepared the homes of Nature's order. Forms were ready for the Manasa to enter—not perfect forms; but, the Manasa could have made them perfect by their entrance into them. These were not fitting forms for the high gods, but they could have been refined, improved, and purged of dross to be more fit, to be accordant with the spiritual texture of the indwelling ones. The bright gods spurned the forms and entered not, and worse befell. This sin of omission has come to rest like a cloud over all Humanity. Because of it, men are slow to recognize the responsibility of their free-will; they are slow to know and do their duty; they are slow to regain the knowledge that they have made themselves exiles from other and higher spheres of being.

Theology is at some loss to explain the doctrine of "original sin" to minds nurtured on Darwinism. That we "sinned in Adam" because of man's eating of "forbidden fruit" is but "a fairy-tale for children" to those whom materialism has freed of all tabus, and whom no threat of hell denies enjoyment of food or drink or any other merely physical satisfaction. But, the Theosophist finds himself in quite a different place from that of either the materialist or the theologian. Innate memory of the once bright god within restrains him from the lusts of flesh. He recognizes that the most significant of symbols lies hidden behind that ancient Tree, the fruit of which is the Knowledge of Good and Evil. He knows that, whatever the beliefs one holds, whatever one's ethical code, whatever one's scientific opinion, each human being must taste that fruit, and find its

bitter or its sweet. It is the eating of that fruit of the Tree of Life which makes of man a God or a devil.

The skandhas of eighteen centuries of Christian "fear" in the race-mind leave few men untrammelled in their moral choices. So unnatural to dogma-ridden minds is moral freedom that they feel compunction when they do not suffer! That suffering is a teacher and a friend to man, in that it shocks the soul's attention here to the work it has on hand, has been taught by all the sages, and is known to the least of men; but, there must come a time when philosophy and perception join to acceptance of whatever comes to the personal man, when the Soul knows, does not rebel, and does not suffer. When one can look deep into his heart and find that no longer is his good will to all striped with ancient sins, no deeds of violated conscience, no fears of what has been or yet may be, then, Nature finds her way to work with him unto the endless end.

Jove to Jove

There is a certain wisdom of humanity which is common to the greatest men with the lowest, and which our ordinary education often labors to silence and obstruct. The mind is one, and the best minds who love truth for its own sake, think much less of property in truth. Thankfully they accept it everywhere, and do not label or stamp it with any man's name, for it is theirs long beforehand. It is theirs from eternity. The learned and the studious of thought have no monopoly of wisdom. Their violence of direction in some degree disqualifies them to think truly. We owe many valuable observations to people who are not very acute or profound, and who say the thing without effort, which we want and have long been hunting in vain. The action of the soul is oftener in that which is felt and left unsaid, than in that which is said in any conversation. It broods over every society, and they unconsciously seek for it in each other. We know better than we do. We do not yet possess ourselves, and we know at the same time that we are much more. I feel the same truth how often in my trivial conversation with my neighbors, that somewhat higher in each of us overlooks this by-play, and Jove nods to Jove from behind each of us.

Men descend to meet. In their habitual and mean service to the world, for which they forsake their native nobleness, they resemble those Arabian Sheikhs, who dwell in mean houses and affect an external poverty, to escape the rapacity of the Pacha, and reserve all their display of wealth for their interior and guarded retirements.

—Emerson.

MAN, THE CHOOSER

"Thus have I made known unto thee this knowledge which is a mystery more secret than secrecy itself; ponder it fully in thy mind; act as seemeth best unto thee." —*Bhagavad-Gita.*

MAN is essentially a Chooser, his spiritual evolution being determined by his own ability to choose aright, by his own power of independent thinking. Would we ask of another that he eat our food or do our breathing? Is our own body strengthened by the work and exercise of others? Independent choosing is as essential to man's *spiritual* well-being as independent breathing is to his physical body.

Every human being stands at the center of an immense circle, the circumference of which represents the boundary of his own world of experience. Extending outward from himself in all directions are radii of duties, affinities, responsibilities and relationships, good, bad, indifferent. Only from the center can the whole of any circle be seen in its true proportions. Only from that point can its arcs be measured with any degree of accuracy. Is it possible, therefore, for another, standing on the outside of the circle, to see *our* problems in their true light, to tell *us* how to choose? The circle of which we speak is not a physical thing. It is a realm of spiritual influence, the sphere in which we live, with psychic and magnetic threads that enmesh our whole being. Peculiarly our own, it is a sphere wherein every thought has a deep occult meaning, every feeling a karmic indication of the soul's needs and responsibilities. Can any other man, unless he be an Adept, see our thoughts, feel our feelings, evaluate the curves and angles that have their centers in our heart?

Right actions performed blindly upon the dictates of others bring no lasting progress. Better that one make a thousand mistakes, if in so doing his wisdom is increased, than to perform any number of right actions without understanding *why* they are right. Even a machine can be timed to proper performance on the material plane, but is it any the wiser? Progress of the soul consists not in the mere thing done, but in the ever-growing wisdom, the ever-widening discrimination of the doer.

Does this mean that one should never seek advice, nor offer kind help to those who know still less than himself? Must all growth come by the rugged road of individual experience, by the unhelped power of one's own efforts? Can naught be gained from the hard-earned knowledge of others, nor any other share in that which we ourselves have won?

The giving and receiving of advice, states H. P. Blavatsky, is a fundamental law in the process of all human evolution. Without right guidance from the more advanced, no true progress can be gained. The helping of another, however, carries with it no prerogative of lordly domination over his life. No man may claim the right, simply because he gives advice, to demand acceptance of his views, to dictate the choices of those he would help, nor is the recipient of advice automatically freed of responsibility simply because he acts upon the say-so of others. A continuous line of spiritual influence, an unbroken chain of pupil-teachers, of which each unit is a link, stretches from highest to lowest in the great ocean of brother souls. Every human being is thus under the necessity of helping those who know less than himself, of receiving help from those above. It is abuse of this law that has led, on the one hand, to pernicious priestcraft, and on the other, to the moral weakness and irresponsibility of the race.

True helping of another consists not in doing his work for him nor in telling him what to do, but in pointing to principles, in teaching the laws of life and action. What would we think of the teacher of arithmetic who worked all the child's problems for him? Not so is the child to become an independent thinker, capable of standing on his own feet. Life is a great school, wherein each hardship is a test to prove the fitness of the pupil-soul. Whatever problem comes to any man, whatever hardship he is called to endure, is *his* by right of law, peculiarly his own, and not to be solved by other men, lest the purpose of its coming be lost. The problems of life are not dead timber that clutter one's path to the goal of life. The problems we face are necessary, vital, indispensable to the person's need. They are soul-hurdles, the overcoming of which spells strength, growth, and understanding.

None of the Teachers in ancient Schools ever interfered with the personal lives of other men. Their influence was by precept and example, by teaching the laws of right action, by living a life blameless before men. When others came to them for counsel, they only repeated the sacred Law, leaving each to ponder and apply as he himself saw best.

In every age the *exoteric* work of the Theosophical Movement is the same. Its influence is general, never particular. Theosophy is not in the world to choose for men, or to tell them how they must choose. At no place in Theosophical teachings do H. P. Blavatsky or Wm. Q. Judge say more than has been said by Krishna in the *Bhagavad-Gita: Thus before thee has been set this glorious knowledge; ponder*

it fully in thy mind; act as seemeth best unto thee. By making known the principles of life, Theosophy seeks to elevate the level of human understanding, to raise man's power of independent choosing.

Freedom of Choice is man's inalienable birthright, his inescapable responsibility. To affirm that birthright, to assume that responsibility, is to take the position of self-conscious man, the only point from which a higher evolution can begin.

Then comes the nobler way, a path that leads beyond the human to the Divine, the entering of which requires a still higher function of the power of Choice. It is to choose consciously to conform without question to the guidance of One we intuitively *know* to be possessor of the Sacred Law.

"A CENTRE OF SPIRITUAL ACTION"

One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

It is this very law of Karma which gives strength to all that I have said. The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions, he can make it either more difficult or more easy for humanity to attain the next higher plane of being. —H. P. B.

THE RULING PRINCIPLE

The student of occultism is rushing on to his destiny, but up to a certain point that destiny is in his own hands, though he is constantly shaping his course, freeing his soul from the trammels of sense and self, or becoming entangled in the web, which with warp and woof will presently clothe him as with a garment without a seam.

—W. Q. J.

The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognize that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him. —H. P. B.

"THERE are rules," H. P. Blavatsky wrote in *The Key to Theosophy,* "for those who see, and rules for those who prefer to remain blind." So with the great law of evolution. The growth and development of the physical organism is guided by the terrestrial instincts and proceeds in states of matter. For physical beings, moral law simply does not exist. Not until the stage of self-consciousness is reached can there be the faintest glimmer of moral perception, and even then, ages of reincarnations must be occupied in the progressive penetration of the material vehicle by the light of higher Manas—the choosing, acting Soul. When, finally, Manas is fully incarnated, there will no longer be any "neutral" area in the field of moral experience, and, as Mr. Judge explains in *The Ocean of Theosophy,* "all will then be compelled to consciously make the choice to right or left, the one leading to complete and conscious union with *Atma,* the other to the annihilation of those who prefer that path."

Moral law, or Karma, begins its sway over the individual man from the hour of incarnation. "Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical." (*S. D.* II, 272.) With each cycle of race evolution, the hierarchy of Manasic beings have increased the burden of their responsibilities to the intelligences below. The more complete the incarnation, the more effective the control of the form, and thus the greater the responsibility. Manas is knowl-

edge of cause and effect; that is why it is *moral* intelligence. As mind-beings learn from incarnating in matter the nature of cause and effect working in and through matter, the physical order of experience is gradually transformed into a moral order. So long as there remains ignorance of the consequences of one's action, moral law can act only indirectly, by working at lower levels of experience, bringing about effects which instruct the actor. But when the ignorance is gone, then moral law acts instantaneously. It is then that "motive determines all"—*without delay.*

The various states of substance, from the viewpoint of the perceiving Spirit, are Maya—Ignorance. The various planes of consciousness are constituted of the soul's knowledge of those states of matter. When they are perfectly known, they no longer exist—for the *knower,* that is. "Although the Universe in its objective state has ceased to be, in respect to that man who has attained to the perfection of spiritual cultivation, it has not ceased in respect to all others, because it is common to others besides him." The cycles of evolution, as taking place in *consciousness,* are thus seen to be the gradual and periodic mastery of the laws of nature at differing degrees of objectivity or manifestation. On any plane of action, the first step of experience or evolution is absorption of the lives of that plane into the ego's instrument or form. This consubstantiality is the link with that plane, making experience of it possible. But, because of the law that "pure spirit becomes intoxicated as soon as it is finally imprisoned in matter" (*S. D.* II, 145), beings who lack individualized vehicles of this plane of matter frequently suffer a corresponding absorption into the psycho-physical experiences which it provides. This is the "Fall" into matter. As H. P. B. explains:

> When spirituality and all the divine powers and attributes of the deva-man of the Third had been made the hand-maidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye [of "Siva"] lost its powers. But such was the law of Evolution, and it was, in strict accuracy, no FALL. The sin was not in using those newly-developed powers, but in *misusing* them; in making of the tabernacle, designed to contain a god, the fane of every *spiritual* iniquity (*S. D.* II, 302).

The reincarnating egos, because of the misuse of their powers, had not only to overcome the "natural" illusions of matter in which they were embodied, but also, to work through the compounded opacity of matter animated by elemental intelligences which man had given selfish and separative impulsions. Thus the moral and intellectual evolution of the Manasa Putras was and is *"checked by Karma"*—the Karma of their own misdirection of lower intelligences. Some

measure of the added burdens which human egos have placed upon their own shoulders is provided in the following passage:

> Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus,* that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon (*S. D.* II, 110).

Despite the fact that humanity is cycling onward on the spiritual side of evolution, and should even now be showing signs of emancipation from the attractions of "vice and wickedness," the malignant fascination of past indulgences, the accumulated weaknesses of ages of compromise, have so held back the progress of the race as a whole, that one of the Theosophical Adepts passed this judgment:

> As for human nature in general, it is the same now as it was a million of years ago: Prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—; pride and stubborn resistance to Truth if it but upsets their previous notions of things,—such are the characteristics of your age, and especially of the middle and lower classes.

In short, Desire, and its train of affinities, habits, and blind prejudices and antipathies are still uppermost in human life. "This is proved," Mr. Judge says, "by a glance at the civilizations of the earth, for they are all moved by this principle, and in countries like France, England, and America a glorification of it is exhibited in the attention to display, to sensuous art, to struggle for power and place, and in all the habits and modes of living where the gratification of the senses is sometimes esteemed the highest good." The "ruling principle" of human life may vary with individuals, but for the great mass it is determined by the cycles of race evolution, which progressively unfold the development of the race. For the thought and action of the average man, there is a "Thus far shalt thou go and no farther," mapped out by the intellectual progress of his nation or cultural environment. The general tendency of the age in which one lives is peculiarly difficult to overcome, because, absorbed in the common current, the individual man is oblivious to its influence. Mr. Judge wrote on this subject with respect to the Theosophical student:

> It takes a very strong soul to hold back the age's heavy hand, . . . It operates in the same way as a structural defect in a vessel. All the inner as well as the outer fibre of the man is the result of the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend. All those tendencies affect him. Many powers once possessed are hidden so deep as to be unseen, and he struggles against obstacles constructed ages ago. Further yet are the peculiar alternations brought about in the astral world. It, being at once a photographic plate, so to say, and also a reflector, has become the keeper of the mistakes of ages past which it continually reflects upon us from a plane to which most of us are strangers.
>
> In that sense therefore, free as we suppose ourselves, we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us. (THEOSOPHY I, 375-6.)

This "past," which exercises its terrible tyranny over the present, is constituted of the totality of elementals which have received impressions from the human kingdom, and have, in the course of cyclic law, attached themselves to the psychic level of the race-mind. It is through this collective *skandhic propensity* that the principle of desire continues its rule over the nations and races. Actually, the length of historical cycles is determined by that aspect of karmic law which governs the influence of the Skandhas. As stated in the *Ocean:*

> They [the Skandhas] are being made from day to day under the law that every thought combines instantly with one of the elemental forces of nature, becoming to that extent an entity which will endure in accordance with the strength of the thought as it leaves the brain, and all of these are inseparably connected with the being who evolved them. There is no way of escaping; all we can do is to have thoughts of good quality, for the highest of the Masters themselves are not exempt from this law, but they "people their current in space" with entities powerful for good alone.

It is commonly supposed that men of intense desires have "strong wills." Actually, there is very little of true will in the lives of such men, their ruling principle being the Kamic nature, unnaturally developed through past indulgence. Externally, the conduct of those ruled by strong desire may seem to exhibit a species of determination very like will-action, but in reality they are beings "hypnotized by the past," as Mr. Judge says, and their concentration is the result of absorption in matter rather than the result of spiritual deliberation. An understanding of this kind of motivation involves a study of the elementals. In "Conversations on Occultism," Mr. Judge writes:

> As it [the elemental world] is automatic and like a photographic plate, all atoms continually arriving at and departing from the

"human system" are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or color, so that all new arrivals find a homogeneous color or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say, particolored, and so the elementals may lodge in that part which is different from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and colored, and in that sense may be called one elemental, in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matter. (THEOSOPHY I, 406.)

Mr. Judge leaves to his readers the problem of identifying the more familiar psychological characteristics of these types, but it should not be difficult to make certain applications. For instance, there are doubtless several sorts of "homogeneity." The miser would have predominantly those elementals typifying avarice, while the spendthrift whose mental life is given over to seeking trivial satisfactions would fall among those whose elementals are "diverse." Then, the Sage would have a homogeneity of an entirely different order. His purified nature would attract correspondingly beneficent nature forces, which might be diverse or unified in quite another sense, according to the kind of mission he had undertaken. The difference would be in the moral deliberateness of his inner life, as contrasted with the involuntary attractions set up by the man of desires, whether few or many.

It should be clear that the sway of Karmic law over the psychic life of mankind is largely through the influence exercised by the elemental kingdoms. Individuals and nations are far more than their "principles" of the human constitution. They are, in a very real sense, themselves as causal beings *plus* their past, and that past, so far as the psychic nature is concerned, is embodied in the elementals. In the same series of articles, Mr. Judge wrote:

The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of

humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with the knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition. (THEOSOPHY I, 477.)

In any given incarnation, or, in the case of race evolution, in any historical cycle, a time must come when the whole weight of the past must be balanced by the will to overcome and rise above it. This, for that man or nation, is a moment of choice. It is a time when the ruling principle of life must be consciously chosen—or should be, for there are cases in which the past so dominates the present that there is not even the perception that the time of choice has come. The seamless web of elemental affinity may blind the individual to his higher destiny, and then his life from that hour on is simply a reflex of desire, the path of the rationalized animal. The whole task of human evolution is the progressive awakening of the higher principles to action on this plane. But if the life energies of the man have been exhausted in the satisfaction of desires; if the psychic nature, through which action here is necessary, has been so bound around and saturated with elementals typifying the personal and the selfish, then there will be no real awakening at the appointed hour for that soul to move onward and pursue its course on a higher level of experience.

The evil genius of the passions is a pitiless master, not because of any inherent "vindictiveness" in the lower cosmic powers, but because of the forgetfulness it brings to the higher man, who cannot act within the man of earth unless a channel has been opened. The man of desire is ruled by the principle of his choice, and obeys the rules "for those who prefer to remain blind." In contrast with this course of failure is the path chosen by those who strive to make the god within their ruling principle, and build for themselves a tabernacle of life formed of living, beneficent intelligences—a temple consecrated to the future, and firmly grounded on the vanquished past.

AMONG YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"NO reason at all why you shouldn't find college Theosophically worth your while," declared Dave warmly. He and his young friends, Terry and Ann, were discussing college work and the opportunities for Theosophical "sowing" on the campus. The girls have just entered college and evince a sort of worried excitement over the four years in prospect. Higher education is serious business for them. Underneath the bubbling enthusiasm for the novelty of formal scholarship, runs a steady current of thought and planning on how to make the best use of collegiate life. On this Sunday morning, the girls arrived at Theosophy School early, and finding Dave stationed as doorman, sought his advice as an aged Senior.

"Of course," Dave was saying. "You're going to find that half the students are interested in the formality of a degree only for its reflection on their future social position. The other half are trying to acquire some sort of special training that will make more money for them."

"That sounds pretty discouraging from a Theosophical point of view," protested Ann. "There must be some who find a thrill in *learning,* in discovering a whole new field just *waiting* to be explored, in understanding lots of things they didn't quite 'get' before, in finding the logical explanation and basis for ideas they used to take for granted?"

"Yes," said Dave. "That's the attitude of the few serious students who will some day become good teachers. And the student of Theosophy should have even more than this because he has what the conventionally studious lack (and sometimes unconsciously miss), an all-inclusive philosophy of life. A dozen different philosophers, each with a distinct and different system, need not bewilder him, and scientific dogmas, incompatible with man's inherent ideas and basic concepts, need not disturb him, for he has begun, at least, to understand the laws of true philosophy and true science."

The girls nodded.

"By the way," Terry said. "I've been meaning to ask you—is it true what they say about the modern student losing his religion in college?"

"The question is," returned Dave, "can you lose something you don't have? I've found very little religion in the 'permanent luggage' of today's average youth."

"Well, then, put it this way," Ann suggested. "Do they come out with more or less of a religion than they had when they went in?"

"In a way, you could say they come out with more of a religion, even those who end up as skeptics or atheists. The religion they thought they had as Freshmen was more a religious mannerism than a sincere belief. Whereas the religion they acquire at college is at least something they really *believe* in.

"A great many college students decide that nothing in life means anything. They get nothing out of life's experiences, for the reason that they have nothing to put into living; their philosophy of life gives them no depth or perspective. After a while they are ready to agree with Bertrand Russell that 'only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built.' Their complete skepticism is as much, if not more of a religion, than the faith in miracles they came in with. Skepticism is faith, a *blind faith* that nothing in life is worthy of being trusted. Intellect becomes the Deity and crowds out intuition. Soon they begin to broadcast their conviction that there are positively no such things as enduring values."

"That must be what happened to Robert!" exclaimed Terry. "He's an upperclassman we met the other day in the lunchroom," she explained to Dave. "Remember, Ann, how he was carrying on about the truth of one generation being the superstition of the next?"

"Oh, yes," replied Ann. "He quoted Einstein on relativity, and then said, why not relative Truth, too?"

"Of course he's right for the most part," said Dave. "The perceptions of truth that characterize any intellectual era, or any individual's mind, are partial or relative. What he doesn't see is that his extreme unbelief in anything other than the physical happens to be the 'superstition' of this age.

"What I always used to wonder was what such fellows ever got out of study. If I thought that in another twenty years or so, the theories I was 'boning' on now would be obsolete, I just wouldn't bother—I'd go back on the farm. At least there are still four seasons, even though they do seem slightly mixed up at times!"

"Well, but what kind of a person does that make the college student, anyway?" asked Ann. "He must have some queer habits if those are the ideas he's thinking."

"Just wait till you hear him talk about 'ethics'—whether personal, scholastic or business ethics!" said Dave, frowning slightly at some

conversations and incidents that were still fresh in his memory. "In the little things, that Mr. Judge tells us are so important, you will note a general breakdown of morale or *morals*. In taking exams, or in doing homework, for instance, the attitude is, How much can I safely get away with?

"The habit of taking human nature at its worst seems to crop up here, too," he continued thoughtfully. "It's called being 'realistic.' Unencumbered as they are by any silly notions of 'helping humanity,' they never ask if dwelling on life's unlovely aspect will make living more beautiful."

"They're not all like that!" gasped Ann, rather startled by the word-picture.

"No, only some," the voice of experience assured her. "It all depends on the strength of character, and on the degree of faith the individual arrived with."

"I guess that point of view is something we Theosophists can't do much about," decided Terry.

"Can't we? Put yourself in the middle of it. Consider living among such people, knowing what you do about the 'infinitude of the private man,' as Emerson puts it, and the rational basis for ethics. What place has more need of the help of the Companions?" queried Dave.

"But just how are we going to promulgate Theosophy in college?" was Ann's question.

"Oh, you'll find many ways," Dave promised them. "Sometimes you may suggest some Theosophical ideas that bear on a college friend's problem. Remember, however, that the average student is introduced to so many new ideas that a few more or less mean scarcely anything. Therefore, if you present Theosophy as just a 'new idea,' it will meet the fate of the other new thoughts—a semester's interest, and then, oblivion.

"You'll find some who show an interest in Theosophy simply because it affords them a new intellectual experience; others, because they enjoy pitting their wits against yours in argument about it; and still others for the sake of the psychic or mental phenomena side, if you are so rash as to mention that," added Dave with a smile.

"I see," said Terry. "You don't always refer to the philosophy as such."

"Exactly. There are times when Theosophy has to be protected. In other words, its students should not expose it unnecessarily in unhealthy air or in a chilly atmosphere. Not that the philosophy would suffer, but its appearance in the eyes of others would. Souls who

perhaps otherwise would have had a priceless contact with it, might be unfavorably impressed and lose their opportunity to begin self-reform in earnest."

"But how do you know what to do in any one instance?" came from a perplexed Ann.

"I don't know exactly," said Dave quietly. "I suppose you learn to sense it after a while—when to ask a leading question in class, in a meeting, or among friends; when to dispute a false assertion and when to keep still; when to drop a hint and when to come out with a definite statement.

"Of course, your most powerful argument, for *or against* your philosophy, is always your own conduct. If you are uncompromising where principles are at stake, unconcerned where personal comfort is involved, and unselfish throughout, as far as you are able, that is high-pressure salesmanship for Theosophy, and cannot help bringing results, tangible or intangible, during your four years.

"Another way you can help widen the wedge Theosophy has in the thought of today is by judicious use of material in college themes. But we'll have to talk that over later."

"THE PURSUIT OF THE MYSTERIES"

Is it well to talk about Occultism to the ordinary enquirer into Theosophy?

W. Q. J.—It is better not to do so. Ordinary enquirers may be attracted to Theosophy because of its mysterious appearance, but that is no reason for giving them just what they demand. For surely later on they will find that the pursuit of the mysteries and the occult is hedged about with many difficulties and that it demands an acquaintance with every other philosophy that ought to have been offered to them when they first enquired. Furthermore it is not the many who are fitted for Occultism, but rather the few, and those few will soon find their way into the path no matter how they may have approached it. Enquirers will then be directed to this philosophy and the ethics of the Theosophical system, as true Occultism springs from philosophy, and its practice is alone safely possible for those who have a right system of ethics. —*The Vahan,* June 15, 1891.

SCIENCE AND THE SECRET DOCTRINE

The Scientific Mind and Its Environment

TO those few who have followed the history of civilized thought for the last century and a half, there is no mystery in the present outbreak of insanity. Civilization is being destroyed by brilliant minds carrying the "philosophy" of materialism to its logical conclusion. That philosophy has no room in it for chivalry, for the inherent rights of man, for mercy, charity, or tolerance of any kind; for anything, in short, except the rule of brute force guided by clever intellects to purely selfish ends.

To what are we indebted for this rule of atheism? First of all to religions which became so corrupt that thinking men could no longer take them seriously; then to the filling of the soul-vacuum by the "scientific" doctrines of the great materialists of the 19th Century.

By inheritance, science has reached the position described by Dr. David Lindsay Watson, in *Scientists Are Human**.

> Science sprawls over all the horizons of the modern mind like some vast cloudbank. The outlook and method of science penetrate relentlessly the strata of daily custom into the caverns of the unconscious mind itself. Science is by far the most powerful intellectual phenomenon of modern times, inexorably laying down the law in regions far from any laboratory, and subtly governing, by its techniques and devices, our modes of life and ways of thinking (p. 1).

This is essentially the position occupied by the Church in medieval times; and it is a position of enormous responsibility, carrying with it enormous consequences as the result of abuse. Of course, the nineteenth century "science" was really science only when and insofar as it confined itself to rigid physical facts and purely physical deductions therefrom. Unfortunately it did not do so, but chose to extend the "cloudbanks" over the whole realm of the human soul. To this day there are countless millions who believe that "science" and atheism are synonymous; and many of these are scientists.

Obviously, "science" must have gained enormous prestige in order to have such far-reaching results. The prestige was in part inherited; it arose from the wishes of hungry minds seeking a new answer, rather than from its own merits. But the earlier scientists were also most adroit propagandists; the more materialistic, the more ardent their exploitation of what they regarded as science. Thus there came to be a picture in the popular mind of science as an infallible test tube, and the scientists came to be personified as beneficient deities who conferred largess upon the world.

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* London: Watts and Co., 1938. (See "Figures of the Transition Age," THEOSOPHY, January, 1942.)

At the present time men are too busy with immediate concerns to think much about these matters; but when it is finally observed that the chief effect of "science" is to destroy itself along with the social foundations from which it sprang, there may come a time when it will be as suspect as it was in the Dark Ages. There are significant signs in that direction now. It is only the backward minds in science that are now identified with atheism; but its destructive potencies are rising to ever more superhuman heights, nevertheless, with the unfortunate culprits caught in the toils of their own Karma. Every belligerent country, for instance, is trying to develop the practical use of "U—235" with might and main; and every scientist engaged in the research is doing so with a cold and secret dread of the discovery in his heart. There are few scientists who do not question whether victory for their country is worth the extermination of half the population of the planet and the end of civilization; but they have no alternative. If all mankind must sink, then at least it is better that one's own land sink last. Such is the reasoning.

Dr. Watson, a scientist himself, has punctured the aloof pretenses made in behalf of science, in a manner even more drastic than did H. P. Blavatsky. Moreover, in the preparation of his volume, he had the aid of a surprising number of responsible and respected colleagues. His book is introduced by Dr. John Dewey.

Dr. Watson's misgivings arose from personal experience.

> For years before this book was even thought of, I had rubbed shoulders with what I might call the Pecksniffs of science, and had become convinced that the stainless "truth" which was supposed to result from their activities must have something "phoney" about it. This was my starting-point. I resolved to investigate the grounds of the discomfiture I had felt so long as I adhered to the belief that professional "science" would lead humanity to the promised land. . . . Professional scientists tacitly assume that the chief operations by which science is created are those which are performed before the footlights, in the laboratory or the study, and recorded so impressively in scientific publications. It is my thesis that what goes on within the personality of the discoverer (often without his knowledge) and in his interaction with his social setting, is just as important—sometimes much more so. . . . The administrators who have controlled my scientific work, the men whose standards I have had to satisfy professionally, have, almost without exception, had a dash of the humbug in their composition. . . . In addition to this more patent sort of "skulduggery," I am challenging some of the most sacred canons to which even the greatest leaders of modern science adhere (pp. xiii-xiv).

Curious as it may seem, the "relativity theory" seems to have been the point at which scientific thought, having reached futility externally, was forced to turn inward:

> That the scientist and his science are in a new sense inseparable is, then, the most significant fruit of the relativity theory. The three centuries of the modern scientific age began with a denial of this idea. . . . During the triumphant period of the application of this philosophy of observation, experiment, and mathematical interpretation, it was believed that a real divorce had been made between the constantly deceptive motions of the experimenter's mind and the results of his experiments.
>
> The new physics has forced us to conclude that this divorce is not complete. The father—that is, the scientist—and the child—that is, the science he has made—may indeed live apart. The child may grow up and run off. But he will always show in himself deep traces of the time when he lived in his father's household. That, furthermore, there might have been a mother, has escaped the pure asceticism of the scientific mind (p. 2).

As a result of the impact of these discoveries, science is engaged in a "retreat to victory."

> Science is trying to make a dignified retreat from its recent uncritical faith in the "objectivity" of the last century. Reassuring bulletins are issued describing this movement as an "advance." It is my belief that, when the retreat has been completed, scientific men will find that the majority of their ideas as to what constitute the valid sources of scientific truth will be found to be much more subtle and elusive than even the most emancipated of relativists is now willing to admit (pp. 2-3).

Will the retreat end within the secure fortification of the awakened and self-realizing soul of man? Or in the deep blue sea of negation and an agnosticism toward science as much as toward religion? Without the guidance of real self-knowledge—Theosophy—it must of necessity be the latter. Science cannot of itself find the fundamental truth, even by retreating from error.

Philosophers—habitually stigmatized as worthless dreamers by scientists—have frequently been aware of the fallacy, even though ignorant of the truth.

> The scientists of the present decade have awakened from the metaphysical coma induced by the transcendent successes of mathematical physics in the nineteenth century. But they have merely begun to rediscover, gropingly, with the aid of their meters and symbols, what exasperated philosophers had long tried to tell them. The new thing was that this discovery was forced upon scientists by what they found in the laboratory (p. 5).

The worshipper has begun to question.

> So long as we remain at the stage of "science is human," the priest-magician still remains at the altar, benignly ministering to the ignorance of the common herd. "Scientists are human" implies something much more radical: The lay worshipper has begun to doubt. He begins to sense that any fool, any knave, any impostor can go through the mysterious hocus-pocus, wear the impressive robes, blandly intone the liturgy (p. 9).

It is a bitter reflection that precisely the greatest of all the fool knaves, and impostors of scientific history, Ernst Hæckel, almos unique among scientific men in the actual faking of biological spec mens as well as the faking of facts, is today, recognized or not, dominant figure among the ignorant masses of science-worshipper

The scientist cannot escape from the social influences of his era

> Thus what our generation calls "science" at the present juncture of history, is an admixture of (1) "Laws" which seem to us to be true only because our minds and our social structure remain relatively stable during our own lifetime. These laws will have to be replaced or refined when culture moves into a new phase. (2) Laws which will withstand the shocks of radical changes in human personality and in social organization. These laws will be *invariant* with respect to social transformations as Einstein's equations were invariant with respect to changes of position, velocity, and acceleration (p. 19).
>
> Some science is nearly fool-proof. The equations of motion of a freely-moving body, devised by Galileo, are likely to remain substantially as effective an instrument, regardless of whether Marx or Mussolini, Christ or Freud happens to be in the ascendant. At the other extreme, the psychiatric diagnosis of a mentally-sick person is obviously intimately relative to—that is, dependent on—the social philosophy of the analyst. Or the intelligence tests, which effectively estimate the fitness of a man to adjust himself to an English-speaking, highly-mechanized mode of life, fail even for the American immigrant or for the American who does not share the philosophy of "get-by-ism"—still more so for the southern Negro or for the Maori who knows that Western civilization is going to the devil (p. 19).

Dr. Watson points out that while the conclusions of science ar often arrived at by very devious means and obscure mental processes nothing of this appears in the completed research, which is maske throughout by "logical decorum." Of course it is observed by th intelligent that men in general use their reason, not to arrive at con clusions, but to justify them when arrived at. Dr. Watson come close to saying that the scientist does the same thing.

He devotes considerable space to the peculiarities of the mind o the original discoverer, pointing out that the very qualities whic

end toward real discovery, tend to suppress its recognition in an ge of institutionalized science. First of all, solitude is necessary, in rder that the individual may isolate himself from the currents of xed and preconceived thought. But the mind which isolates itself, ither physically or through abstraction from what goes on in the icinity, is regarded as "queer," and in fact tends to become so.

> The scientist may withdraw from his fellow-men by going into actual physical solitude, or by cultivating the internal solitude of the man who has the power of being "alone in the midst of the crowd." *Such an exceptional self-sufficiency will not be found except in an abnormal cast of mind.* It is not, therefore, difficult to see other evidences of strange mentality in the lives of scientists of achievement —either of some unduly precocious intelligence, or of a persistent, though often harmless, eccentricity. The frequently observed eccentricity of great scientists is due to their unfamiliarity with matters which fill the whole lives of ordinary men. The scientist cannot find time for the recurrent solitude which independent thought requires without losing touch, in some degree, with his fellows and the world of affairs. (pp. 27-28).

Moreover, sickness and scientific genius are very frequently allied. Dr. Watson thinks that this is because sickness tends to isolation. Undoubtedly this is true; but we think that sickness moreover also ends to bring a weakening of the lower and animal nature, thus conducing to abstract thinking. In true "yoga" a similar result is obtained without weakening of powers and without abnormality, simply by self-discipline mental and moral. Such self-discipline of course has been the means by which the great Adepts of all the ages have built up what we now call Theosophy.

The differences between scientific men of genius and the scientific "hod-carriers" who really dominate the cult, amount in fact to what s called insanity by the latter—and by the public.

> In a sense the great man of science is necessarily "maladjusted." The great man travels out on his individual promontory of thought and experiment. To the onlooker there is nothing to show that his journey will not be fruitless. While a great idea is growing, only the faith of the scientist in his insight supports him. To the unsympathetic he is the victim of "delusions of grandeur." This indeed was the diagnosis of Robert Mayer by the physicians of the asylum where he was confined.
>
> What, then, is the difference between the man of genius and the mentally sick paranoiac? The difference is that, in the case of the great scientist or thinker, society eventually approves of his nonconformity. Society, despite delays, at length comes to see that the great man has flown not *from* reality, but *to* it. The great man dis-

closes some respect in which not he, but society, was insane. Events prove that he, not his orthodox critics, was right (p. 39).

Dr. Watson voluminously illustrates the miseries which scientific geniuses have had to undergo, and concludes:

> The solitude, the queer behaviour, the ill health, maybe the (potential) mental unbalance all combine to delay his recognition by society and to make the Prometheus pattern a common one in science.
>
> It is the fate of the Promethean man to ignore the considerations of personal discretion in flouting the tabus of society and to pay the inevitable penalty—the opposition of the established ideas, personages, and organizations, whose power is endangered by his discovery. It is the fate of the society to enjoy at length the fruit of his crime and torment. I do not mean to imply that the Prometheus pattern is the universal prototype of how science advances. But this mythological idea gives us a touchstone on which to test a new scientific discovery. The greatest works of science are surely those whose consummation required the most heroism and suffering. And the circumstances surrounding this tragic hero, who recurs again and again in the history of science, give us the clearest evidence that science is not, as it seems, something of lily-white purity which has discovered how to shed the fallibility of mankind (pp. 42-43).

In contemplating the reception of the great spiritual Teachers of all times, with special reference to the Mission of the present, this passage ought to have pungent value for every Theosophist.

Indeed, if a true disciple of that World-Scientist, Plato, or of that other World-Scientist, H. P. Blavatsky, were to write a critique of the orphaned orthodoxy that is "Science" today, the book would resemble nothing so much as "Scientists Are Human."

We quote three last statements of Dr. Watson's, which testify, in themselves, to his active intuition of "the principles involved":

> The sorest need of the modern scientist, and of the layman who looks to him for guidance, is a scepticism of formalistic thought and science. The attempt to fit all experience, even within a single field, into the mould of a system, is at root an attempt to make a thought-machine with standard replaceable parts. . . . (p. 231.)
>
> Until science can incorporate within its framework the informal, unsystematic acquisitions of direct insight, it will continue to elevate the hypocrites and charlatans to positions of prestige, and to pollute the sources of truth in the name of "accuracy," "objectivity," measurement, and logical rigour. . . . (p. xv.)
>
> The scientist of the future, if he is to develop resourcefulness for handling the unfamiliar and unique which stand outside his system, must be a man first, before he can be a scientist (p. 235).

MECHANICAL THEOSOPHY

THE earnest, devoted student can hardly believe that there exist any theosophists sincerely holding a belief in theosophical doctrines but who are, at the same time, found to have such a mechanical conception of them as permits one to retain undisturbed many old dogmas which are diametrically opposed to Theosophy. Yet we have such among us.

It comes about in this manner. First, Theosophy and its doctrines are well received because affording an explanation of the sorrows of life and a partial answer to the query, "Why is there anything?" Then a deeper examination and larger comprehension of the wide-embracing doctrines of Unity, Reincarnation, Karma, the Sevenfold Classification, cause the person to perceive that either a means of reconciling certain old time dogmas and ideas with Theosophy must be found, or the disaster of giving the old ones up must fall on him.

Contemplating the criminal class and laws thereon the mechanical theosophist sees that perhaps the retaliatory law of Moses must be abandoned if the *modus vivendi* is not found. Ah! of course, are not men agents for karma? Hence the criminal who has murdered may be executed, may be violently thrust out of life, because that is his karma. Besides, Society must be protected. You cite the bearing on this of the subtile, inner, living nature of man. The mechanical theosophist necessarily must shut his eyes to something, so he replies that all of that has no bearing, the criminal did murder and must be murdered; it was his own fault. So at one sweep away goes compassion, and, as well, any scientific view of criminals and sudden death, in order that there may be a retaliatory Mosaic principle, which is really bound up in our personal selfish natures.

Our naturalistic mechanician in the philosophy of life then finds quite a satisfaction. Why, of course, being in his own opinion a karmic agent, he has the right to decide when he shall act as such. He will be a conscious agent. And so he executes karma upon his fellows according to his own desires and opinions; but he will not give to the beggar because that has been shown to encourage mendicity, nor would he rescue the drunken woman from the gutter because that is her fault and karma to be there. He assumes certainly to act justly, and perhaps in his narrowness of mind he thinks he is doing so, but real justice is not followed because it is unknown to

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him, being bound up in the long, invisible karmic streams of himself and his victim. However, he has saved his old theories and yet calls himself a theosophist.

Then again the mechanical view, being narrow and of necessity held by those who have no native knowledge of the occult, sees but the mechanical, outer operations of karma. Hence the subtile relation of parent and child, not only on this plane but on all the hidden planes of nature, is ignored. Instead of seeing that the child is of that parent just because of karma and for definite purposes; and that parentage is not merely for bringing an ego into this life but for wider and greater reasons; the mechanical and naturalistic theosophist is delighted to find that his Theosophy allows one to ignore the relation, and even to curse a parent, because parentage is held to be merely a door into life and nothing more.

Mechanical Theosophy is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both. Mechanical Theosophy would not condemn—as Christianity does not—those missionaries of Jesus who, finding themselves in danger of death in a land where the people do not want them, appeal to their government for warships, for soldiers, guns and forcible protection in a territory they do not own. It was the mechanical view of Christianity that created an Inquisition. This sort of religion has driven out the true religion of Jesus, and the mechanical view of our doctrines will, if persisted in, do the same for Theosophy.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.

—WILLIAM Q. JUDGE.

IMPORTANCES

IN the world's judgment the opinion of the majority is synonymous with the true and the good. When organizations are compared and weighed in the balance, that having the largest following is held to wield the greatest influence. For the same reason is the widely known book, magazine, newspaper, radio program or movie considered effective propaganda. Yet individuals vicariously swayed to a group, a plan, an idea, or a person are as worthwhile as parrots trained to speak English. Their blind action will inevitably bring indiscriminate results.

The lecture drawing a crowd is given preference over the study class where a few think and learn together. The former deceives people into believing that as they passively listen they are growing wise. But what value is there in merely being told things, even by the wisest mind? The truths that are to be entirely ours are to be discovered within us; all another can furnish is a point of departure. The harvest reaped by students studying and sharing in concert is the product of self-energization, and is consequently permanent and reproductive. Each participant contributes to a result more valuable than anyone could produce alone. Yet our primary task lies not even here.

In the eyes of men the work of least consequence is that executed within ourselves, unseen and unnoted. The "great" occasion demanding the display of our total energy and talent is important, we think. It is *not* important. How easy to rise to an occasion when all depends on us! If the higher powers appear more easily manifested then, it is only because, thinking the event momentous, we arouse the will to action. Nevertheless our scale of values has been mistakenly computed. On that day when we are fervently convinced in every fibre of our being that each minute is important, will we open the door closed by ourselves to the ever-waiting Divine Self, and give its powers an avenue for unintermittent expression.

Of a thousand-fold more consequence than anything said or done is what we *are*. What mighty implications lie in those three words, "what we are." No art of concealment can camouflage in that realm. However elevating our speech and works, they are indelibly colored by shades of feeling, ideation and intention. The would-be healer must be certain of his purity lest he infect his patient. How much more must the Theosophist, dealing as he does with the most holy and precious part of man, his heart and mind, be certain to carry no moral contagion.

Observe how our leisure moments are spent, and what we deem important discloses itself. When faced with many duties, which come first, and which last? Do actions performed in the sight of men receive our greatest concern? Thus did the Pharisees of old. In the final count, however, only that individual can be relied upon who does what he has to do when no one else knows whether he does it or not. Then is his motive assuredly without self-interest. When he has cast out of heart all hope for recognition, though he remains for lives unappreciated, *then* is he fit to take his place in Nature as one of Her conscious and hidden helpers. The world's vital forces work behind the scene. The Elder Brothers, it is said, take an active part in the government of the natural order of things, with all that these words imply, yet they are unknown, unheard, unthanked by men.

The teachers of Theosophy were giving no grandmother's lecture when they said our most urgent task is in and on ourselves, for the benefit of the whole. For Theosophists to attend to Theosophy first and Theosophy last is their sole wish. But what kind of Theosophy? The Theosophy we write and speak about, or the Theosophy we live, the Theosophy we *are?*

THE HISTORY OF CAUSES

History is rather the exhibition of the power of the individual than of the people. Enter into the subtle mechanism of the life of a great man, penetrate the secret by which he vivified and shaped the conceptions that thrill through the life of a people and spread themselves out in their institutions, and you have studied the true elements of history, you have viewed things in their universality, in their origin. All without, all that shapes itself in this external life, is contained in this individual life, and is but its product in time and space. Here is the mighty energy that awakened and saved, deadened or wrecked, a people. Biography is the only true historical record of human nature, for this is the history of spiritual causes, of which physical changes—all the vicissitudes of external life—are but the consequences. Events in the external world are so complex, so infracted as it were by the interventions of Providence, so far removed from the simple powers on which they depend, that they become perplexing and of dubious meaning unless seen in the light of a spiritual sense, and then they are of small value because they are seen in their insignificance.

—BRONSON ALCOTT.

ON THE LOOKOUT

"The Paradox and the Question"

"Is There a Basis for Spiritual Unity in the World Today?" was the title of the May 28 broadcast of the "Town Meeting of the Air," held in Howard University, Washington, D.C. (Howard University is the largest university for negroes in America and one of 118 institutions of higher learning in this country devoted exclusively to the training and education of the negro.) The speakers were four members of the faculty, including the president of the university, Dr. Mordecai Johnson. In introducing the subject, the moderator, George Denny, stated that it was of universal interest:

> A question which every human being must have asked himself whenever he has had time to think and wonder about the strange contradictions of this world we live in. . . . Here we are today in a world that is closely knit together, physically interdependent, and bristling as never before with opportunities for physical and spiritual welfare of mankind; but this world at the same time is plunged into the most awful war of all history—a war of men and ideas.
>
> The scientists tell us that man has been a war-making animal for perhaps a million years. Is it the destiny of the human race to continue in this way, or is there some basis for mutual understanding, for confidence, for cooperation, for a freely consenting unity? This, friends, is the paradox and the question.

The First Stage

Dr. Johnson, the first speaker, began by saying that "Man is an animal" but that unlike other animals he is "a religious animal. He is aware of living in a universe majestically larger than he is and obviously under control of a power not his own." He visualized three stages in development of mankind leading to spiritual unity. The first occurred in the eighth century B. C., "when a few prophets among the Hebrew people broke away from the belief that their race and nation were the favorite children of God, and announced that all men of the earth were under the dominion of the sole ruler of the universe and that He cared for the life of every one of them with holy regard."

The Second Stage

The second stage was the result of "words and deeds of Jesus of Nazareth" when—

> there issued forth the most reverent regard for the personality of the individual human being as such that has ever appeared in human history. It is clear from the record that this man considered every

individual human being as a member of the same family, and that it was His purpose to establish a united community of life based on radically sincere reverence for human personality as such without exception.

In less than 200 years the influence of this man had spread like a contagion. It broke over the barriers of class, of sects, of race and nationality, and established a community of the spirit transcending all human divisions.

THE THIRD STAGE

The third stage was inaugurated by the authors of the Declaration of Independence, who—

by their elemental thinking, detached the essential spirit of religion from its historical church envelope and projected it into the preamble for a new type of government on earth. Holding it to be self-evident that all men are created equal, they established the mental attitude of radically sincere reverence for the personality of every living human being as the foundation stone of government. . . .

"A CONSENTING COMMUNITY"

Here, then, are three stages in the development on this earth of a consenting community of human beings with a world-embracing radius. In the course of history, this community has grown by leaps and bounds. Its representatives have appeared in every quarter of the earth, and in the Jewish and Christian churches, in communities and movements having no relation to the churches, and even in the communities and movements which declare themselves opposed to a religious world view. But wherever its members appear, they are identified by their radically sincere regard for the higher possibilities of the individual human being as such; and they express this radical reverence in thought and action designed to preserve individual human life wherever it may be found, to enhance it, to relieve it from tyranny, and to set it free to pursue its own course in the world, in consenting cooperation with its fellow beings.

The very existence of such a community is, I hold, the basis for spiritual unity in the world today. The kind of community which we seek is already alive. The task that lies before us is not to bring it into existence, but to increase its numbers and to intensify its powers in the world.

Dr. Johnson is to be commended for the sincerity of his convictions, but the case he presents has two inherent weaknesses. One, the idea that man is an animal, and the other, the idea of a personal God. Neither furnishes a basis for *spiritual* unity, for neither furnishes a self-evident *moral* basis. As to the three stages, they are nothing but acts in the eternal drama of the Theosophical Movement; three acts among many, many others.

"The Heart Cry of Millions"

Dr. Alain LeRoy Locke, head of the Department of Philosophy, spoke for the negative, and brought some constructive ideas to the discussion. We quote:

> One of the troubles of today's world tragedy is the fact that this same religion, of which Dr. Johnson has spoken with his grand idealisms, has, when institutionalized, been linked with politics and the flag and empire, with the official church and sectarianism.
>
> A world presenting today's tragic spectacle of disunity and conflict, Dr. Johnson, cries out desperately for some such unity as you advocate—not only as the goal for profitable victory and the durable peace, but as a vital condition perhaps of civilization's ultimate survival. Moreover, this unity which might once have been considered as a prophet's vision, or as a philosopher's theoretical play, is today instead the heart cry of millions, perhaps the one great imperative of our time. For that very reason, it behooves us to be very practical about it. Indeed, to do this may be of greater service to the cause of world unity than blithely to sing its praises. . . .

"The Crux of Our Problem"

> The fact is, the idealistic exponents of world unity and human brotherhood have throughout the ages and even today expected their figs to grow from thistles. We cannot expect to get international bread from sociological stone whether it be the granite of national self-sufficiency, the flint of racial antagonisms, or the adamant of religious partisanship. We realize that modern technology has shrunk our globe and woven an ever-widening web of economic interdependence; but this radically changed physical situation will not of necessity bring about world unity, and cannot, in the continued presence of divisive forces of the mind and spirit. Our great closeness may only increase the tensions of the struggle between nations, multiply the possibilities for conflict between cultures, and enlarge the status of world rivalry and dominion. . . .
>
> World unity can only come about with the liquidation of such traditions and practices that for so long have fed the forces of disunity and fanned the fires of world conflict. Self-responsible nations shooting for national aggrandizement and as rivals for empire, superciliously self-appointed superior races aspiring to impose their preferred culture, self-righteous creeds and religions expounding monopolies on ways of life and salvation—these are poor seedbeds for world unity and world order. In fact, they are its eventual doom, as we all too well and ruefully know.
>
> The sooner we realize this, the better, for here *on the spiritual plane is the crux of our problem.* (Italics ours.)

EX ORIENTE LUX

The position of Dr. Locke is better appreciated by considering his answer to a question from the audience:

> Lady: Dr. Locke. As a teacher of philosophy, what do you offer your students as a substitute for the spiritual ideas that you claim do not exist?
>
> Dr. Locke: Well, that's a poser, and I can't give any of my lectures, some of them dealing with some of the greatest advocates of spiritual ideals that the world has known. One of the tragic things which shows our present limited horizons is that there are very few institutions where, let us say, the great philosophies of the East are studied; and when they are and as they are, we will be a little nearer to that spiritual unity, I think, that you think I don't believe in.

If more professors of philosophy shared the point of view of Dr. Locke, "Ex Oriente Lux" would soon become more than a metaphor and a memory.

"THE WELL-INTENDED AMERICAN REPUBLIC"

To the men and women in the audience, spiritual unity was not just an academic point but something real and important. One man in particular showed an intuitive perception of the principles at stake. His question was:

> Man: Dr. Locke. You have stated there is a world-wide longing for unity. May not the very universality of this longing constitute a basis for spiritual unity?

Dr. Johnson in his reply visualized the United States of America as the country which could furnish the spiritual leadership to the world. It is interesting in this connection to consider a statement by W. Q. J.:

> Now this is, as I said, an era. I called it that of Western Occultism, but you may give it any name you like. But it is western. The symbol is the well-intended American Republic, which was seen by Tom Paine beforehand "as a new era in the affairs of the world." It was meant as near as possible to be a brotherhood of nations, and that is the drift of its declaration and constitution.

"COMMON HUMAN DENOMINATOR"

Writing on the now popular theme of the departure of American education from the original inspiration and content of the New World Culture—that body of ideas known to the Founding Fathers as "the Humanities"—Dean Christian Gauss* of Princeton urges that if we would educate for Democracy, we must return more closely

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* See THEOSOPHY, XX, 280.

to the spirit of 1776. This spirit he identifies as "a readily recognizable central idea" to which "the curriculum of all our colleges during the first half century of our republic conformed." Briefly:

> The student was to be given the best that had been known and thought in the world in religion, literature and philosophy. This would provide him with standards for discovering what was good, what was beautiful and what was true.
>
> These subjects were called the humanities since it was assumed that they possessed a common human denominator. The colleges recognized that it would be as idle to speak of humanities without such a common basis as it would be to speak of science if there were no discoverable principles or laws.

Dissolving Analysis

The college curriculum of today bears little resemblance to this theory of education:

> Of the courses in the "cultural subjects" the immense majority are now presented not from a philosophical or humanistic but from an historical and nationalistic standpoint. . . . Much may be gained from historical analysis properly applied but unless it is counterbalanced by the application of unifying principles it will remain what it has become in our colleges—the most powerful dissolvent of those humanistic convictions which gave us the Spirit of 1776.

No Science of Man

Dr. Gauss' criticism of the present approach to cultural subjects applies with equal force to the teaching of the sciences. From the viewpoint of human society, the content of all the natural sciences is descriptive, which is to say historical. No mechanical principle is of any more than relative value to human beings, while the crying need of man today is principles of *life* with direct application to immediate social and individual problems. The sciences, by both choice and definition, are ethically sterile, for their facts and laws stand in no comprehensible relation to *human* consciousness. Of what value is mineral, vegetable, animal science, to *man?* Hence we fail, in any sense that may be called scientific, to relate our own existence to the order of nature. Nor can we bring into harmony our own life with other human groups. It is this latter failure that Dean Gauss discusses:

> From the standpoint of our situation today the most grievous error of our higher education was our failure to grasp the nature of the relationship between liberalism and democracy on the one hand

and nationalism on the other. As someone has said, the great tragedy of our time is that we are citizens of the world and do not yet know it. Neither Western civilization nor peace is possible in a world that refuses to recognize any common underlying principle. The world of man as well as the world of things is a cosmic world. It, too, is governed by moral laws, which the individual man and nation may at times violate but which if consistently ignored by men and by nations spell the ruin of our democratic culture. In their enthusiasm for the purely analytical historical approach which offered nothing constructive, our colleges have forgotten this lesson and have often failed to impress it upon the generation now coming on. It is only when we make this moral truth central to our teaching that we can effectively educate for democracy. (*The American Scholar,* Summer, 1942.)

A Higher Synthesis

What Dean Gauss fails to recognize is that the world has moved since 1776; that while the general principles of eighteenth century humanism may have served the early years of the American Republic, providing the broad Theosophical truths that the men of that age were capable of understanding and applying, the material and intellectual progress of the race since then has made necessary a more explicit philosophy of life, a teaching with clearer application to the difficulties of the world. One cannot be sure that the "common underlying principle" he requires is not simply the Christian God "who made all things." This is no time to hope that we can "muddle through" by returning to the simple faith of our fathers. The hour has come for courageous pioneering with ideas which are both new and eternal—new only because they have been forgotten in the West. W. Q. Judge has written:

> The day of man's childhood as an immortal being has passed away. He is now grown up, his mind has arrived at the point where it must know, and when, if knowledge be refused, this violation of our being will result in the grossest and vilest superstition or the most appalling materialism. No child is born without the accompanying pains, and now the soul-mind of man is struggling for birth. Shall we aid in preventing it merely for the avoidance of preliminary pain? Shall we help a vast brood of priests to refasten the clamps of steel which for so many centuries they have held tightly on the race-mind? . . .
>
> The danger of lifting the veil of Isis lies not in the doctrines of Unity, Reincarnation, and Karma, but in untaught mysteries which no Theosophist is able to reveal. The change from dogma or creed to a belief in law and justice impartial will bring perhaps some tears to the soul, but the end thereof is peace and freedom. (THEOSOPHY I, 460.)

Religion of the Future

The general diagnosis of the ills of western civilization, now heard on every hand, that the world is lacking in moral principles and overtaken by the consequences of scientific materialism, is so obviously true that almost no one contests it. Using this as an argument the Christian theologians, Catholic and Protestant, incessantly claim that only a return to their religion can save the world. Meanwhile the exigencies of war have driven many sceptics into the fold of liberal Christianity, even such magazines as the *New Republic* opening their pages to appeals of a religious character. Such developments show that the tide of thought is slowly turning away from materialism, and inevitably, the backwash will carry many erstwhile campfollowers of science into stagnant pools of sacerdotalism, where, with characters unchanged, they will be still campfollowers. Manifestly a new orthodoxy is in process of formation and soon it will be "the thing" to profess religion, instead of being "emancipated." During this change there will be opportunity for theosophists to point the way for those who recognize, along with Christian critics, the futility of materialism, but are reluctant to repeat the errors of a more remote past by embracing doctrines the world has, or should have, by now, outgrown. Not Christianity, but the "religion of the ancients," is destined to be the "religion of the future." In the years between now and 1975, there should be an increasing number whose minds are open, and *ready,* for "the doctrines of Unity, Reincarnation, and Karma."

First Aid to House-Hunters

An experience related by Berta Szeps, an Austrian woman who recently set down in autobiographical form her life in Vienna for half a century, should be of interest to students:

> I had to find a house for us in Vienna when my husband got his professorship, and it had been worrying me for some time, because it was hard to find something suitable both to my taste and our pocket. Then one night I had a dream that, after a long search, I had found a house, a wonderful house. It was in a street called Nusswald, which I had never seen or heard of before. It was a beautiful old house with large rooms. I remember passing through them in my dream and then going out of the hall into a big garden in which there was an absolutely magnificent smooth and ancient lawn, bordered by tall walnut trees. How I regretted it when I woke up and found myself in our temporary home with yet another day of house-hunting lying ahead of me!

The first place I was going to was rather distant, and when I gave the cabman the address he asked me if I would prefer to go there direct by a route that was rather unpleasant, or to go by a slightly longer way which, he said, was very pretty. I did not know this pretty route, and being in an exploratory mood, I decided on it.

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DREAM COME TRUE

We had not been fifteen minutes on our way when we came to a street that looked strangely familiar. I could not think why, because I was certain that I had never been in this part of the town before. I asked the cabman the name of the street. "Nusswald," he said, and to my amazement, as I looked out of the window, I saw the house, the wonderful house that I had dreamed about.

It bore no sign to show that it was to let, but excitedly, without thinking how peculiar my action might seem, I stopped the cab and marched straight up to the front door. The lady there was most astonished when I asked her if she wanted to let her house, because, she said, she had decided to do so only the evening before.

The deal was soon concluded, and for many years afterwards I lived in my dream house. Later on, still pondering over this incredible happening, I told this story to Arthur Schnitzler, the great psychological author and dramatist. He looked at me, and after a while answered: "Perhaps you didn't actually dream it until it happened—then you *had* dreamed it." And he proceeded to elaborate an idea of the mind's working that best can be compared with the photographic process of a moving-picture film (though of course he could not make that comparison at the time, since the film was not yet invented). Such a dream as I had was as if the film had been run backwards. . . . At this time Schnitzler had written his play *Paracelsus,* which nowadays we should call psychoanalytical, because in masterly words it describes the depths of the soul beneath the soul. (Berta Szeps, *My Life and History,* pp. 161-2.)

LEAVEN OF TRUTH

Accounts of this sort make it clear that the idea of various levels of causality, each with its own time order, has been "in the air" for many years, although it began to gain popular acceptance only since publication of Dunne's *Experiment with Time* in 1927. There can be little doubt that many Theosophical conceptions have filtered into the race mind through the years, and are now almost "conventional" explanations of psychological mysteries such as this dream of Frau Szeps-Zuckerkandl. Certain it is that sensitive writers and other artists have far too much intelligence to be satisfied with usual materialistic denials, and the interest of cultivated Europeans in the

"occult" and "mystical" has been a matter of common knowledge for many years. It is typical of modern western conceit, however, and the half-conscious plagiarism it fosters, that ideas which can be easily traced to the works of Madame Blavatsky are now labelled "psychoanalytical," instead of being assigned to their true source. This failure of the West to recognize its true teacher had its karmic beginning in the last century, and the full tragedy of Europe's disavowal of the Agent of the Theosophical Movement is yet to be felt and understood.

Some Modern Intuitions

The frequency with which scientific writers express ideas which were set down centuries and millenniums ago by philosophers of the past is of interest to the theosophist as pointing to the fact of egoic memory. Within the past decade a number of scientists have spoken of the independence of the various levels of perception—the senses, the mind, and the intuition—as though they had made an original discovery. Seldom is it mentioned that these divisions were a commonplace of Neoplatonic thought. Another instance of reminiscence which was doubtless regarded as the penetrating insight of the skilled scientist is afforded in the presidential address of Dr. Edwin Grant Conklin, delivered before the American Association for the Advancement of Science in 1937. The eminent biologist contended that "Man owes his unique position in nature to this *three-fold* evolution [of physical, intellectual, and ethical qualities], and although the factors of physical, intellectual and social progress are always balanced one against another, . . . all three may and do cooperate in such manner that each strengthens the other." (*Science*, Dec. 31, 1937.) It would be difficult to find a better paraphrase of the statement on page 181 of Vol. I of *The Secret Doctrine*.

Karmic Propensities

Turning to *California and Western Medicine* for June, 1941, we find a paragraph providing similarly striking correlations with the "propensities" referred to by Mr. Judge in "Living the Higher Life." (See reprint in Theosophy xxx, 195). Dr. Harry H. Wilson, in some "Comments on *Man, the Unknown*," offers the following definition of Personality:

> Since personality is the sole asset or liability of each of us in the battles throughout life, what constitutes personality? It is made up of the accumulative, aggregate effects of heritage, which is genetic, plus the educational, which is environmental, factors, in forming our *physical, intellectual, emotional, spiritual, social* and *moral* picture

as *seen by others.* It is obvious that the relation of these six factors, and the balance with which they are reflected in our appearance, conduct and attitude, are to a high degree hereditary, handed to us at birth, without choice on our part.

BLIGHT OF MATERIALISM

Dr. Wilson's six factors are not the same as those listed by Mr Judge, yet it is plain that they cover the same ground. Moreover in calling them "to a high degree hereditary," he simply refers them to that unknown field of causation which the theosophist defines more explicitly in the light of reincarnation. This passage on personality shows how the natural intelligence and intuition of thoughtful men are obliged to gain expression through the body of ideas which color the race mind. It has the marks of true perception, but a perception thwarted by the materialistic outlook. Another paragraph underlines this influence of materialism:

> If, for a few moments, we could go back to an indefinite period thousands of years before Christ and see the shaggy-haired man with the lantern jaw and the sloping forehead, with his extremely limited intelligence, not knowing enough to come in out of the rain (literally, for he did not build a shelter!), we can trace the beginning of those environmental and hereditary tendencies which have led to the development of personality in man of the present day.

"We can trace" these developments only in the vagaries of the scientific imagination, borne on the wings of Hæckelian fantasy. There is literally no evidence of any such course of evolution as applied to the present races of mankind. As James Harvey Robinson reluctantly confessed in his *Mind in the Making,* "Man in 'a state of nature' is only a presupposition"—a presupposition which, he argues, is forced on us by "conjectural and inferential" evidence. But it is much simpler to weave materialistic dreams about human origins than to account for the mysteries of human nature that are all about in the present. This, perhaps, explains the tendency to interpret personality traits in terms of some arbitrary theory of human evolution. The weaker the evidence, the freer the imagination!

"NATURAL" VEGETABLES

With United States civilians being urged to take vitamins, vegetables and other vitality-foods, and to start their own "garden" of food for home consumption, a New Zealand experiment in diet, reported by Waldemar Kaempffert (New York *Times,* June 30, 1940) may be suggestive:

> Dr. G. B. Chapman of the Physical and Mental Welfare Society of New Zealand, reports the remarkable result of changing the diet

of some sixty boys and seventeen teachers and others in the Mount Albert Grammar School hostel. So far as any dietician could see the boys and teachers were eating the right food. Nevertheless the boys, like those in other schools of New Zealand, suffered from colds, catarrh, infected tonsils, influenza, dental decay and other afflictions. The vegetables and fruits of New Zealand are grown in soil fed largely by chemical fertilizers. Dr. Chapman advised a change from chemicals to humus.

The results were miraculous. The incidence of catarrh was greatly reduced. So, too, with colds and influenza. The 1928 epidemic of measles found the boys in the school remarkably resistant. They had mild but no acute attacks. New admissions, on the other hand succumbed readily.

The change from chemical fertilizers to humus is attended with some physiological trials. New boys pass through a period of indisposition. Gradually health improves and stays at the attained high level. Skins are clear and physical condition is generally satisfactory. All of which makes this department wonder whether it is possible to improve on nature.

Civilization Versus Health

For many years there has been a marked tendency in the United States toward growing things artificially. At the New York World's Fair was an exhibit showing tomatoes being grown without soil, in water in which the chemicals supposedly necessary for the plant's growth are dissolved. The use of chemical fertilizers to enrich depleted soil, or in the cultivation of soil unfit for crops, has very likely been the cause of much susceptibility to disease in America. The New Zealand report shows that certain elements essential to health are produced when plants grow in their natural habitat, while unnatural environments develop plants without power to protect their users from disease. Moreover, the use of artificial fertilizers may generate many of the insect pests that plague our crops from time to time. H. P. B. shows in *Isis Unveiled* (I, 465) that potash, one of the chief components of fertilizers, can produce insects of the acari tribe, or mites.

Back to the Land

Ten years ago, in these columns (Theosophy, March, 1931, xix, 231-2), the deleterious effect of "civilized" diet on savages was noted. In reference to a tribe in the Himalayas, "whose members never get sick because they live almost solely on what they themselves raise," it was said:

> . . . the experts now agree that the best diet consists of those foods which are raised on the same soil as the humans who eat them (said

by Dr. J. M. Taylor of Philadelphia). This rule of health is of course completely violated by the conditions of modern civilized life, where very few raise anything, and the diet of all men, even of farm dwellers, is drawn from the ends of the earth, leading to as great confusion and discoordination in our physical systems as the riotous chaos of modern so-called intellectual life creates in our minds and souls. Meantime, so far as the possibility of any health-restoring movement back to the soil is concerned, the American tendency is in the opposite direction.

A "health-restoring movement" is, however, more than a possib ity now, since one of the by-products of World War II has been t highlighting of health diets on the home front. In this connection note from William Kling of the U. S. Dept. of Agriculture is interest: "The Civil War gave impetus to canning in efforts supply the armies with food." (*Scientific Monthly,* June, 1942, 563. See also Los Angeles *Times,* Oct. 5, "Civil War Put Peanut Pantry.") Similarly with the technological revolution of the late nin teenth century, the economic aspect of which has been ticketed t "cause" of everything from depression to juvenile delinquency:

With the development of research on nutrition, the value of vegetables in the diet became common knowledge. In addition, the increase in purchasing power made other than subsistence foods available. New uses for old vegetables were found and other vegetables were drawn out of relative oblivion. The population worked less strenuously. Machine power replaced hand power and people required fewer calories. "Light foods" like vegetables were consumed in greater quantities (p. 564).

ANCIENT DIETICIANS:

Consumption of vegetables, such as onions, cucumbers, cabbages, leeks, beets, radishes, turnips, cauliflower, lettuce, watercress, asparagus, parnsips, some types of beans, green peas and eggplant, may be traced to early Egypt, China, India and Asia Minor. . . . the use of cabbage is about as ancient as history itself (p. 561).

The tradition of cures by herbs or medicinal plants is, we ma suppose, only part of the knowledge that has remained in the memo of the race from the days when *natural* living was the norm, not radical or progressive movement. Today, our food is as internation as our mail; our body is actually "global" in its constitution. We a as cosmopolitan on the physical plane as we are on the plane of idea The present sidelight on a "global war" may presage a return family food, which is as much to be desired from the standpoint bodily health, as is a revival of the true family life, for moral healt